thing, then all things would at length be brought to nothing.—Lucretius in like manner beginning here, insists more largely upon those grounds of reason hinted by Epicurus. And first, that nothing can be made out of nothing he proves thus:

> * Nam si de nihilo fierent, ex omnibus rebus Omne genus nasci posset: nil semine cgeret: E mare primum homines et terra posset oriri Squamigerum genus, &c. Nee fructus iidem arborlbus constare solerent, Sedmutarentur: ferre omnes omnia possent Praeterea cur vere rosam, frumenta calore, Vites autumno fundi suadente videmus ? &c. Quod si de nihilo fierent, subito exorerentur Incerto spatio atque alienis partibus arini.

In like manner he argues, to prove that nothing *is* corrupted into nothing;

> [b] Hue accedit uti quicque in sua corpora rursum Dissolvat natura; neque ad rrihilum interimatres: Nam si quid raortale a cunctis partibus esset, Ex oculis res quaeque repente erepta periret. Praeterea quaecunque vetustate amovet aetas, Si penitus perimit, consumens materiam omnera, Unde animale genus generatim in lumina vitas Redducit Venus? aut redductum Dsedala tellus ^ Unde alit atque auget? generatim pabulaprasbens,&c.
>
> « Haud igitur penitus pereunt quaeounque videntur, Quando aliud ex alio reficit natura; iiec ullam Kem gigni patitur nisi morte adjutam aliena.

til which passages, though it be plain, that Lucretius doth not immediately drive at Atheism, and nothing else, but primarily at the establishing of a peculiar kind of Atomical physiology, upon which indeed these Democritics afterward endeavoured to graft Atheism ; yet, to take away that suspicion, we shall in the next place shew, that,

* Lucret. lib. i. ver. 160, &c. - - [b] Id. lib. i. vcr. &16, Sec. [c] Id. lib. i, ver. 263, &c<